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majority of cases an entirely different verb is used; e. g., Aristotle, *Frag. Hist.* 640, 8. Τεύκρον ἀποφθίμενον γῇ Σαλαμῖς κατέχει; 9. 10, Νέσωρα . . . ἦδε θανόντα | γῇ κατέχει; 17, ἔχε γαῖα; 22, κρύπτει; 45, κεύθει.

J. E. HARRY

CINCINNATI, April 4, 1906

REJOINDER

My judgment upon Mr. Harry's interpretation of *Prom.* 860 was little more than "not proved;" and I am the less disposed to defend Wecklein's view at length because the ground now taken by Mr. Harry is not the same as that taken in his edition. His express rejection of Wecklein's examples (*Soph. Tr.* 803, *Eur. Hel.* 58) certainly led me to think that he found a difficulty in the construction of *δαμέντων*, especially since he did not then raise the question of the usage of *δέξεται*; now he bases his interpretation largely on that word. Some readers will doubtless be convinced by his argument. Others may be obstinate enough to think, with me, that Wecklein's position is not yet proved untenable. I can not accept the assertion that "the idea of receiving into one's home is inseparably connected with *δέχεσθαι* in all periods of the literature," in view of the well-known use in the sense of "meet the attack" of an enemy, which is as old as Homer and is frequent in Xenophon. But, granting due weight to Mr. Harry's examples, the familiar conception of the last resting-place as "the long home," the house of Hades *πολυδέκτης* (cf. *Prom.* 153 and Mr. Harry's note), would make Wecklein's interpretation of the verb at least defensible.

To touch upon another objection, is not "*θανόντα* or an equivalent" at least indicated in *δαμέντων*? If so, by Mr. Harry's own showing, the "traditional" interpretation of *δέξεται* is possible here. The only other important question, I believe, is: Who are more naturally understood as the object of *δέξεται*? Upon this point I have no wish to dogmatize, and, as there is no space for a full discussion, I merely submit that Wecklein's view is not finally disposed of by Mr. Harry's arguments.

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[This emphasis on the idea of shelter in *δέξεται* lends a fine meaning to *δέξεται* [αὐτοῖς]: "Pelagia shall receive them (the pursuers) into its shelter with woman-deed of murder, in that they are laid low in death by night-waking boldness."—A. F.]